

S E R M O N

ched on the 5th day of November 1788,

BEING THE

ECULAR ANNIVERSARY

OF THE

REVOLUTION.

By JOHN ADAMSON, D. D.

ONE OF THE MINISTERS OF ST ANDREWS.

Published at the special desire of the Provost, Magistrates, and Town Council of that City.

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T O
ALEXANDER DUNCAN, Esq;
O F S' F O R T,
P R O V O S T,
AND TO THE
MAGISTRATES and other MEMBERS
O F T H E
TOWN-COUNCIL of S^t ANDREWS,

The following S E R M O N is, with the
greatest respect, inscribed by

Their most faithful, obedient,

And affectionate servant,

T H E A U T H O R.

ALEXANDER HUNTER

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WHEN the act of last General Assembly, appointing a solemn commemoration of the Revolution, was laid before the presbytery of St Andrews, it was resolved by many of the Brethren, that their several congregations should be addressed in one Sermon only. The duty of the day, in the parish of St Andrews, was devolved on Dr Adamson, who judged that he could not discharge it more usefully than by reminding the people under his care of the happiness they enjoy, as inhabitants of Britain, at this period. This he thought the clearest way to excite their thankfulness to Almighty God, and to confirm their attachment to their King and country. His design being to instruct those whose attention is very seldom turned to subjects of this kind, he used plain words.—This Sermon was not intended
for

for the press : But the request to have it published came from such a quarter, and in such a form, that he could not refuse compliance. He gives it to the candid public in the words, wherein, to the best of his recollection, it was delivered from the pulpit.

St Andrews,
Dec. 8. 1788.

S E R M O N.

PSALM xlviii. 11, 12, 13, 14.—“ *Let
 “ Mount Zion rejoice ; let the Daughters
 “ of Judah be glad, because of thy judg-
 “ ments. Walk about Zion, and go round
 “ about her ; tell the towers thereof :
 “ Mark ye well her bulwarks ; consider
 “ her palaces, that ye may tell it to the
 “ generation following : For this God is
 “ our God for ever and ever ; he will be
 “ our guide even unto Death.*”

IN this psalm a devout Jew sings the
 glory of Jerusalem, for which he adores
 Jehovah “ in the mountain of his holi-
 “ nefs.” Justly partial to his own city,
 A he

he praises " the beauty of its situation," the stateliness of its structures, the strength of its walls, and the peculiar honour and felicity which it derived from the presence of the Divine Being ; which made this city " the joy" of its inhabitants, the wonder of strangers, and the terror of its enemies, who " assembled and passed by together ; they saw it, and so they marvelled ; they were troubled and hasted away : " And while he celebrates " the loving-kindness of God in the midst of " his temple," he calls on his fellow-citizens to recollect, with gratitude, what Almighty God had done for Jerusalem ; to mark and record the wealth and splendour which shone in every quarter, and the security and confidence which they enjoyed under a righteous Government, with the peculiar advantages of their condition, under a protecting and befriending Providence ; and to commit themselves, their descendents, and their country, to an unchangeable

changeable God for the stability and perpetuity of their blessings.

In the verses now read, I have found a very suitable introduction to a discourse, on this day, when we are celebrating the memorial of our national happiness and God's mercies. The Jewish patriot has pointed out a train of sentiments; and however unfit I am to detail them, I trust to your indulgence and candour, while I speak briefly, of the natural advantages of our situation; of the excellence of our Government; and of the favour of Providence.

I. Of the natural advantages of our situation.—Our country is an isle of the sea, separated by mighty waters from the rest of the world. This separation saves us from the sudden invasion of enemies, and from that din of arms which so often fills the ears of continental nations, having quick and easy access to each other. If we are at any time engaged in wars, the battle reaches

reaches not our gates ; our plains are not covered with carnage ; our fields are not desolated ; the husbandman and the mechanic are not driven from their labour ; the services of religion are not interrupted ; our dwellings are secure and tranquil. We need not lofty towers and strong battlements, as a protection from hasty inroads, or as a retreat from the plunderer. Nature has drawn around us a wall of defence in “ the munition of rocks.”

Our shores do not glisten with gold, nor sparkle with gems, these imaginary riches ; but they abound with more valuable treasures, with pleasant and salutary food : And our extended coasts do, in every part, give employment to numerous seamen ; they nourish and train a hardy succession, for the service of the warrior and the merchant.

Our soil is fertile, liberally rewarding the husbandman with “ grass for cattle, and “ herb for the use of man ;” with all the necessities

necessaries and many of the luxuries of life, and with the materials of manufactures and commerce—the very bowels of the earth teeming with such metals and minerals as are most useful for the purposes of man.

No country in the world is more sufficient for itself, or more independent of every other. While from innumerable ports we disperse our superfluities, and the fruits of our industry, to every nation under heaven ; from whence we bring back those wares which serve for the elegance of life, and which are easily distributed thro' all parts of our island.—Nature, indeed, has given us nothing without industry : But this is no ground of complaint. It was a salutary law and appointment of the Creator, when he gave the earth to man—
 “ Replenish the earth, and subdue it ; in
 “ the sweat of thy face shalt thou eat
 “ bread.”

Our

Our climate is mild, temperate, and salubrious. We are neither scorched by excess of heat, nor made torpid by intense cold. Summer and winter succeed each other by gradual vicissitudes. Inundations, pestilence, whirlwinds, earthquakes, these scourges of other countries, are known to us only by report.

Our people are hardy and vigorous; patient of toil; docile, generous, and open; attached to their country; intrepid in war, industrious at home; ingenious and enterprising in arts, and famed, if not for making new discoveries, yet for greatly improving those which are elsewhere made; well affected to religion, and to the virtues of social life; fond of liberty, and jealous of every encroachment on it.

Thus has God distinguished us by advantages of natural situation; for these we look up with gratitude to our Father in Heaven, who “ formed the heart of man,
“ who

" who of one blood hath made all nations
 " of men to dwell on all the face of the
 " earth, and hath fixed the bounds of every
 " one's habitation." Yet all these advantages might have been possessed, without being enjoyed, if we had been left in darkness, or oppressed with tyranny. But, while we have the light of the glorious gospel, that true religion of God, which cheers, animates, enlarges, and elevates the soul; while Christ, " the light and the life of
 " men," who is " ordained for salvation
 " unto all the ends of the earth," hath been pleased to call us, with other nations, into his " marvellous kingdom," we are further blessed with,

II. The best and most excellent civil Government—Such as the most virtuous and wise legislators of ancient times laboured to form, but could not accomplish. Government on a model which speculative statesmen rather amused themselves with delineating in idea, than expected to see carried into
 execu-

execution—A monarchy and a republic united together—The vigour of the one with the freedom of the other—The collected patriotism of ages ripened into maturity. I wish not to enter into a detail of the British constitution, of its component parts, of the arrangement and subordination of its powers. This, to one part of my audience, would convey no information, and to the other would be uninteresting. But I will bring forward to your attention, my fellow-citizens, some of the many privileges ye enjoy, under the British government.

Ye feel yourselves secure in your persons, and your property, as far as good laws, and an equal administration of these laws, can give security. Ye are not indeed absolutely safe against the violence or fraud of your neighbour. No human laws can suppress the passions of men, neither can human police prevent the machinations of the cheat, nor tie up the hand of rapine :

But,

But, if ye do no injustice, if ye discharge your duty, and fulfil your engagements, no man, however elevated his station, can, without transgressing the laws of his country, and becoming obnoxious to punishment, abridge your personal liberty, or take away your substance.

Ye feel yourselves at liberty not to do whatever folly, or wantonness, or malice, or avarice may incline ; not to trespass on your neighbour's rights, not to encroach on his freedom, nor to disturb the peace of society ; but to do whatever is consistent with virtue and good manners ; to spend your time in whatever innocent way ye please ; to apply your fortunes as ye will ; to prosecute your lawful business without interruption ; to devote your labour and your talents to whatever honest occupation may suit them.

Ye feel yourselves absolute proprietors of whatever hath descended to you from

But, B your

your ancestors, of whatever ye have justly acquired by your own exertions, and of whatever ye have received from the goodness of others—all of which ye may again devise to your children, or to whomsoever ye wish to enjoy it.—All the fruit of your labour is your own, excepting only the portion which the public service requires. And this is determined not by the will of the Monarch, but by the wisdom of the State: It is levied, not by arbitrary allocation, but in proportion to every man's wealth; and it is applied, not at the humour of the Prince, but by the direction of the Senate, for the general purposes of Government, from which every one derives his protection.

Ye feel yourselves governed by laws, not partial and arbitrary, precarious and mutable, but fixed and permanent, equally binding on all ranks, and suspended or changed only by the collective power which enacted them; while every member

ber of the legislative body is as much affected by every law, and by every change of it, as is the meanest subject. There may occasionally be, among our rulers, men of selfish, factious, or tyrannical spirits—men of weakness, timidity, and irresolution—men of ambition or of servility. But the sovereignty of this empire is so divided among different classes, that their different interests and caprice serve to check and balance each other; and the representatives of the people are so numerous, and so often changed, that nothing less than universal corruption among the people can introduce oppression into our laws, or permit the continuance of it. Some general laws do indeed bear hard on individuals; because no human skill or foresight can provide for all circumstances, or contrive for millions such regulations as shall never be inconvenient for the few. But this inconvenience does not affect you or me only; it does not rest always on the same persons; it is met with in certain circumstances,

cumstances, to which every one is in his turn liable, and every man sees that, in his neighbour's case, it is either subservient to, or at least designed for a greater good. To which object, viz. that of a greater good to the whole, each must necessarily sacrifice something, when he enters into artificial society, and claims or enjoys the benefit of it.

This kind of liberty, then, which ye feel, gives you every encouragement to improve your natural advantages of talents, opportunities, and situation.

Ye have Personal Liberty, which, as it cannot be taken from you without a crime, so neither can ye alienate it of yourselves but for a time, and upon such terms, as still keep you under the protection of the laws, to guard you from abuse, and to secure your hire. Ye must be treated as innocent and faithful citizens, unless ye are formally accused of a crime, or have, by your
own

own misconduct, brought yourselves under strong suspicions ; and ye cannot be punished but after a regular trial, and conviction, by the judgment of those who have no profit in your loss.

Ye have Political Liberty, not precisely such as in some ancient states possessing but one city, and a narrow district around it ; there all matters were consulted and determined in an assembly of all the people. It is perfect fanaticism to attempt the revival of such a constitution in an extensive empire. Ye have as much political liberty as ye need wish for. Every man is not a legislator ; yet every one feels himself, in some respects, a member of the state. No man is necessarily precluded from having an active share in the government, if his talents and virtues recommend him to the choice of his countrymen. Every man is allowed to declare his sentiments concerning the measures of government, and to animadvert on them in the most public manner. This, which

which is called the Liberty of the Press, is one of the most genuine and unequivocal marks of a free people, and one of the most effectual means of preserving national freedom. It is what no arbitrary government ever does or can admit of, because the introduction of it necessarily undermines the pillars of despotism.

Ye have Religious Liberty in a very eminent degree. Every man is allowed to hold his own creed, and to worship God in his own way ; if he acts with prudence and discretion, if he is a peaceable subject, and does not publicly insult that form of religion which the community have adopted and established by law. He is also allowed to publish his sentiments on religious subjects, if he does not attack the fundamental principles of all religion, which every government esteems the surest bond of society. There is, indeed, in this case, more indulgence than some men, even of liberal minds, approve of. This indulgence

gence seems to be justifiable only on one or other of the two following grounds, viz.

1. Liberty is of so nice and delicate a texture, that it cannot bear a wound in any part, without endangering the whole fabric; and if the appearance of persecution for religion's sake were once authorised, it is hard to say how widely the fire of bigotry might blaze. 2. The foundations of religion are so deeply laid, that every attack serves only to manifest their strength and firmness, and to show the impotence of the assailants. The more that has been said and written against Christianity (and more has been said and written in this century than for 1700 years before, and with more ingenuity, and artifice, and energy,) has but contributed the more to bring it forward into a fuller light as the truth of God, against which the "powers of darkness cannot prevail." Some men of vain minds have affected singularity in opposing the faith of the multitude; and a few others, of weak and dissipated minds, ill-affected

affected to religion, having little knowledge and less thought, have been pleased in finding that something has been said in favour of infidelity, which something, however, they neither understand nor inquire into. This seems to be all the extent of the evil ; to compensate which, the wise and thinking part of the world have been more confirmed in their faith by studying it more accurately, and have furnished the serious with more clear and explicit answers to “ every one that asketh a reason of the “ hope that is in them.” Ye have the liberty of reading and “ searching the scriptures,” that ye may judge for yourselves ; that ye may always have an intimate and faithful counsellor in all duty ; that ye may have an unbiaſſed and infallible instructor in the method of God’s grace ; and that, from these “ wells of salvation,” ye may, as often as ye will, draw that water which nourishes the soul, in faith and trust and comfort, into everlasting life. Ye have the liberty of choosing your own teachers,
and

and of worshipping where and with whom your conscience leads you. Ye have that form of church government which is most acceptable to this nation. Ye have the profession and exercise of your religion on the easiest terms. Ye have the ordinances of the New Testament dispensed in their original simplicity, without any human additions, without the distinction of days and times and rites, which have always proved a burden and a snare in the house of God. And all this is no temporary provision in the hurry of an unsettled government ; no occasional accommodation for trial and experiment. It is the constitution of your country, inherited from your fathers, fixed and permanent, as far as laws and covenants can give permanency.

Of these privileges, civil and sacred, many of you perhaps have no very high esteem. They have never attracted your attention. Ye find all things now as ye found them in the beginning of life. Ye

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have

have formed no other ideas of men's situation; and therefore ye discern not your advantage over others. No blessing of any kind can be rightly valued, or even understood, if we have neither experienced a reverse, nor seen others destitute of it. To those who remain at home, and find every neighbour in the same situation with themselves, the British government and constitution seems natural to man, and excites no wonder. But, by a very little exertion of your minds, you may figure a reverse of circumstances which would render your situation very comfortless. You may figure a state of government, where the people shall not dare to look into their Bibles; where they shall have no Bibles but in a strange tongue, nor solemnities of religion but in that same strange tongue; where they shall know nothing of the instructions or consolations of Christianity but in the measure and the form which the priest is pleased to dictate; where their faith shall stand not on the word of God, but on the authority
of

of the Church, and on the traditions of men ; where doctrines the most absurd, and contrary to common sense, shall be forced on their assent, under the pain of death and eternal damnation ; where a yoke more grievous than that of Moses shall be bound on the necks of Christians, a yoke of trifles and fooleries, and heathenish superstitions, where chains, and racks, and faggots, shall be prepared for every man who ventures to think for himself, or to hesitate concerning the decrees of him “ who opposeth and exalteth himself above all that is called God, and is “ worshipped ; so that he, as God, sitteth “ in the temple of God, shewing himself “ that he is God.” You may figure a state of government, where the mandate of the Prince shall be the only record of law, or shall supersede all other laws, where every man’s person and possession, and all the fruit of his labour, shall be at the absolute disposal of the monarch ; where the highest and the lowest, without crime or accuser, on the

the slightest suspicion, or from motives of jealousy, private resentment, or fear, shall be equally liable to be dragged, without premonition, to dungeons, from whence there is no exit, and seldom any report. You may figure a state, where the greatest criminality shall consist in being rich, or prosperous, or good, or beloved. You may figure a state, where millions are said and believed to be created and ordained by God and Nature, for, the only purpose of ministering to the wantonness, the pride, or the rapacity of one. And when you have figured government perverted to tyranny, oppression, and despotism, and to every thing averse from the ends of its institution, we can tell you, such is the state of many nations, not in the wild extremities of the earth, but on the continent of Europe, and in your neighbourhood.

Blessed are the people who know these things only by the hearing of the ear! What hath made Britain to differ? Was it
so

so from the beginning? Is Liberty the native plant of this our isle, cherished in all our borders with unremitting care, its leaves never trampled by any obscene foot, nor its blossoms tainted by any impure blast? No. What we enjoy is the gift of God in recent times. He, who "rules the nations," has distinguished us by,

III. A favourable Providence.—The time was, when all our island was covered with the darkness of Heathenism; and succeeding Christianity was disfigured by the absurdities of Popery. The time was, when every chieftain was absolute and arbitrary on his own domains; when every man's hand was against his brother; when there was no law but that of the sword; when the country every where blazed with fire, or streamed with blood. The time was, when England and Scotland, separate and independent kingdoms, with mutual jealousies, and connecting themselves separately with rival powers on the Continent,

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harrassed each other with incessant wars, and ravages, and deaths ; and every year were the borders drenched with the blood of princes and nobles. Not much above two hundred years ago, a wiser policy began to operate. The revival of learning gave a new polish to men's minds, and a softening to their hearts. The reformation of religion united the two ends of the island in better habitudes ; and general concord seemed to be established between the two nations by the accession of our Scottish King James to the throne of England, as the common sovereign of both kingdoms : Yet what a miserable scene was presented through a great part of the last century ! What wars, and fightings, and jealousies, and fears ! What exactions and rapine ! Every man dreaded, hated, suspected, reviled, and criminated his brother. We shudder at the remembrance of the civil war, attended with horrors unknown before. The Church also was torn with contentions, not about the essentials of religion,

ligion, but about political creeds. Innumerable sects, indeed, sprung up ; as in Judea, at the end of their polity, there was a cry from every corner, " Here is Christ ! " Fanaticism, enthusiasm, and folly, seem to have reached their greatest height ; but these sects dwindled away, and their names are not now recollected. Very unhappy was our part of the realm in the frequent changes of church government ; every change producing a new host of persecutors ; and we must confess that the Presbyterians were no less violent than the Hierarchy, excepting only that they shed not much blood. In the days of their power, they extended the sword, as far as they could, to excommunications, deprivations, fines, and imprisonments.

¹ Let us take a nearer view of the state of affairs after the middle of the last century. The whole nation, wearied with the calamities of what has been called the Great Rebellion ; perhaps not unjustly so called, since,

since, as appeared from the event, the
 leaders were not patriots fighting for the
 liberties of their country, but ambitious
 men, taking advantage of the general fer-
 ment, to wade to sovereignty, through the
 blood of Charles I. The whole nation,
 wearied with the calamities of the civil
 war, and of the usurpation and anarchy
 which succeeded, joined in one wish for
 recalling the exiled Prince Charles II. His
 return to his father's throne spread univer-
 sal joy ; all past misfortunes were forgot-
 ten ; a general infatuation took place ; the
 people were as " those that dreamed ;"
 they idolized the Prince, and pressed for-
 ward to surrender themselves as his slaves.
 The change was sudden, and it was ex-
 treme. The change of manners was rapid :
 Former strictness gave way to what was call-
 ed politeness and gallantry : The courtiers
 were ashamed, or afraid, to wear the small-
 est appearance of Puritanism, which was
 supposed nearly allied to rebellion : They
 pretended only to strip religion of its
 gloom

gloom and hypocrisy ; but in fact they expelled all that was sacred and virtuous, which they exchanged for infidelity and debauchery. The manners of the court were generally followed ; the nation gave up itself to the dissoluteness of a reprobate mind ; and God seemed to have given it up, “ to fill the measure of iniquity.” Those who had firmness enough to make religion a serious object, suffered many insults, particularly in Scotland, where religion has always been an interesting object. The presbyterian form of church government has, ever since the Reformation, been most acceptable here : Our fathers wished for and expected its establishment at the restoration of Charles : They thought that they were cheated by the King, and betrayed by those whom they had trusted. Episcopacy, more favourable to the views of men in power, received the royal authority : The protection of it was committed to men, the purity of whose principles has fallen under much suspicion ; who, at

any rate, appear to have been as imprudent as they were haughty, sanguinary, and cruel. Liberty of conscience was trampled on, in the most indignant manner ; and it has been computed that, in about eighteen years, of those who could not, or would not, conform to the measures of the court, no less than eighteen thousand were, by various persecutions, lost to this country. During that period, it was not enough for a man's safety, that he lived peaceably, that he pursued his business in quiet, and abstained from forbidden assemblies ; if he did not worship where and how he was ordered ; if he did not avow the opinions of those who bare rule ; if he or his family seemed but indifferent about modes of government ; if he did not enter into all the resentments of the party ; he was held to be dissaffected, he was watched, his words, his looks, were construed into rebellion. These were " days of wrath, and trouble, " and distress ; days of wretchedness and desolation ; days of darkness and gloominess ;

“ nefs ; of clouds and of thick darknefs.”
 our fathers groaned in bitterness of foul,
 and said, “ Where is our God now gone ?
 “ Thou hast brought us into the net, and
 “ laden affliction upon our loins ; thou hast
 “ caused men ride over our heads ; thou hast
 “ sent us through the water, and through
 “ the fire ; thou hast driven us to the de-
 “ ferts, and to the mountains, to the dens
 “ and caves of the earth.”——“ Thou, O
 “ Lord, didst prove them, thou didst try
 “ them as silver is tried.”

Meanwhile, arbitrary power was every where making large strides, with little opposition. The laws were suspended, and property invaded, at the pleasure of the Monarch ; many of the Judges were venal, and forward in injustice ; the assizes were often hasty to condemn the innocent ; all the instruments of despotism abounded ; and James II. the last prince of the name of Stuart, had nearly overturned every thing valuable in the British constitution. By one error, he ruined his own purpose.

He

He was a zealous Catholic. In the profession of his own religion he was indulged. In his partiality to Papists he might in all likelihood have been indulged, until superstition had gradually prevailed, and had brought back Britain to bondage, civil and spiritual. But this indulgence, and the slowness of its operation, suited not the bigotry of his spirit. He would have his kingdom formally reconciled to the Roman Pontiff: He would have Popery, in all its extent, re-established by law; and, for aiding this purpose, he entered into secret negotiations with the most powerful prince of that persuasion! This error was, in the wisdom of God, merciful to our land, made the occasion of our deliverance: The King's object was manifest; his foreign connections were discovered; a general alarm spread through the nation; they were roused from their negligence; a few noble spirits took the lead; God gave them fortitude; public virtue and private passions, brought them aid; for "the
 "wrath

“wrath of man” is often made “to praise the Lord ;” a spirit of wisdom and unanimity was poured forth. All eyes were turned to William Prince of Orange, nearly allied to the crown, who possessed the virtues necessary for undertaking a nation’s deliverance, and who, at that time, occupied a station peculiarly favourable to the design. He was invited to Britain ; and, while the deluded James was caballing with Priests and Jesuits, the asserter of our liberties landed in England, with a force not sufficient to have conquered the country, but enough to encourage those who wished to save it. The nobles and the people flocked to his standard ; he soon reached the capital, from whence James had fled inglorious, deserting that crown which William now received from the nation, and received on terms most suitable to the design of his coming.

This was the great aera of British liberty, which we this day, at the distance of one
hun-

hundred years, recollect with joy and thanksgiving ; we recollect a national deliverance, which was not temporary, but is permanent, reaching down to our times, with innumerable blessings. We still enjoy those fruits which our fathers gathered. We recollect it, on this day, the secular anniversary of King William's landing,—5th November 1688. These dates and numbers will to many recal the remembrance of other signal mercies to the British isle. But what we now celebrate is the **REVOLUTION**, i. e. the Abdication of King James, the extinction of Popish and arbitrary government, the accession of King William, and the Protestant settlement of the crown.

This was the splendid aera of British liberty. It marks the spirit of the people, which, though depressed for a time, could not be extinguished. The love of liberty produced it. It settled liberty on a firm basis. It explained and ascertained that liberty,

berty, and wrought it into every part of
 the constitution, and fixed the boundaries
 of the royal prerogative, and of the peo-
 ple's rights. It gave the several estates of
 the realm their proper independence ; yet
 so united them, as to direct all their exer-
 tions to the public good. It left to the so-
 vereign the noblest exercise of power, that
 of doing as much good as he would ; and
 it gave to the subjects the fullest security
 for all the privileges they claimed or wished
 for. This settlement inspired a perfect con-
 fidence between the throne and the people,
 and established public credit on the surest
 foundation. From this period British minds
 have had their native spring and vigour re-
 stored ; learning, and the arts, in all their
 branches, have been cultivated to the high-
 est advantage ; the internal improvement
 of our country hath rapidly advanced ;
 our commerce has been extended to all
 parts of the world ; and Britain hath shined
 forth with unequalled glory.

The

The spirit of the Revolution Settlement has been uniformly adopted by the Princes of the House of Hanover, on whom the succession to the crown devolved. It is our happiness to have received constitutional liberty unimpaired, and to live at a time when a native Sovereign, educated, we may say, under BRITISH PREJUDICES, covets the glory of reigning over a free people ; heartily approving the sentiments which glow in their breasts. It is our happiness to live under a Sovereign, who, being the amiable pattern of every public, private, and domestic virtue, is also the generous pattern of whatever is esteemed good and useful, and conducive to the welfare of his subjects ; who hath added, what alone might seem wanting to make their security complete, and what, as far as I recollect, no parliament ventured to ask of any preceding King, neither had any preceding King magnanimity enough to offer. It was reserved for George III. (whom God long preserve as the Guardian and Father of his people !)

volun-

voluntarily to strip his crown of the only remaining shadow of despotism, viz. the power of dismissing the judges of the land at pleasure. This power, which might have defeated all the Revolution System, he thought it dangerous for any man to possess : He, with unequalled patriotism, not only resigned it for himself, but also took care that it should never return to any succeeding Monarch : He had it established by the supreme legislature of the realm, that these ministers of justice, and interpreters of the laws, shall depend only on the rectitude of their conduct, and the approbation of their country. Under a Sovereign whose throne is surrounded by men of wisdom and firmness, to contrive and prosecute the most beneficial measures ; men who have been able to improve our commerce, so as to compensate the loss of America, and to increase the national wealth ; to maintain the dignity of our own country ; to preserve the liberty of neighbouring states ; to overawe the mightiest nations on the

continent ; and to repair the exhaustion of long and expensive wars, without increasing the burdens of the subjects : Men, whose well conducted exertions have been crowned with that success which makes Britain now the admiration of the world. From Britain other nations see what are the blessed fruits of freedom and security ; they begin to cherish a spirit which they have caught from hence : They who, for ages past, have been accounted your natural enemies, now revere and love you, because you are free : The dearest wish of their hearts is to be as you are, because you possess the rights and the happiness of MEN !

These things we wish you to know and to remember—and the Presbyterian church, which, at the desire of the nation, was established in its present form at the happy Revolution. The general assembly of the church of Scotland, deeply impressed with a sense of the blessings, civil and sacred, which we have enjoyed for these hundred years,

years, and which are secured to us and to our posterity in the amplest manner, hath commanded us, in our several congregations, this day, to celebrate the memorial of that important event in our history, that we may “ publish with the voice of
 “ thanksgiving, and declare the works of
 “ the Lord, and tell to the generation that
 “ shall arise the praises of Almighty God,
 “ by whom Kings reign and Princes decree justice.”

Let us then, in the spirit of this day's profession, devoutly acknowledge Jehovah as the Author of our deliverance, and the Preserver of our Liberties. There is wisdom in attending to second causes, and to their operation; because, thereby, we acquire experience and direction for our conduct on future emergencies. There is duty in giving suitable praise to those who skillfully planned, and nobly dared for their country; their names are consigned to remembrance in the page of the historian; and,

and, while either the enjoyment or the love of liberty remains in our island, the people shall call them blessed. But there is folly and impiety in looking only to second causes and human exertions, and in forgetting that God who “ doth according
 “ to his will in the armies of heaven, and
 “ among the inhabitants of the earth; who
 “ builds and plucks up empires, and appoints the times and the seasons.” It is a sentiment of truth and justice, of reason as well as of revelation, That “ from the
 “ Father of Lights, who formed the heart
 “ of man,” that from him only comes knowledge to men of understanding, and firmness to men of courage; that these counsels only can prosper which have the approbation or permission of him “ who
 “ is above all, and in all, and through all;” that “ unless the Lord do keep the city
 “ the watchmen waketh in vain;” and that, when he visits in mercy or in judgment, the means and the method are chosen by, and derive their efficacy, from him.

Those

Those who lived at the time of the Revolution, who were most active in making the change, and who were best acquainted with all the circumstances attending it, they united in giving God the glory, and in saying, " Our arm hath not done this ;
 " had not the Lord of hosts been on our
 " side, we had been swallowed up quick,
 " the waters had overwhelmed us, the
 " proud waters had gone over our souls." Let us, under the same pious impression, prostrate ourselves before " the Lord who
 " made heaven and earth ;" who saw and removed the miseries impending over our country ; who prepared our deliverer, and accompanied and prospered him ; who hath hitherto protected the cause which the Revolution began ; who inspired King William with wisdom to manage the various contending parties which early appeared under the new government ; who guarded his precious life when in the most critical hazard ; who crowned him with victory at a juncture the most important ; who gave
 him

him patience to endure the obstinacy and rudeness of his new subjects, which had almost determined him to leave them to anarchy, or to the mercy of James restored: Before the Lord, who blasted the machinations, in Queen Anne's reign, for the return of a Popish King in all the spirit of despotism; who disappointed the counsels of France, fomenting a first and a second rebellion in these kingdoms; and who hath now united men of all descriptions, of all parties, of all persuasions, in loyalty to our beloved Sovereign, and to the government so happily administered by him.—“O Lord,
 “ thou hast been favourable to thy chosen
 “ land; as we have heard, so we have seen
 “ in the city of the Lord of hosts; God is
 “ known in her palaces for a refuge. Let
 “ Mount Zion rejoice, let the daughters of
 “ Judah be glad, because of thy judgments; thy right hand is full of righteousness.” While, my fellow citizens,
 ye “ walk about Zion, and go round about
 “ her, and tell the towers thereof;” while
 ye

ye “ mark her bulwarks, and consider her
 “ palaces;” adore the God of your fathers;
 “ Thine hand hath made all these things;
 “ thou upholdest them by the word of thy
 “ power.”

Walk worthy of your mercies.—What-
 ever conflict was necessary for attaining
 and securing British Liberty, was sustained
 by your fathers; of their labours ye now
 enjoy the fruits in peace; prize them
 highly as the best blessings of life; remem-
 ber, that the privileges which ye inherit
 are a sacred depofite in your hands, not to
 be given up, not to be exhausted, but to be
 transmitted to your children’s children; de-
 fraud not them of their birthright. Let all
 ranks in church and ftate, whether in pu-
 blic office, or in the retirements of private
 life, confpire to maintain what has been
 wrought for us, and to infitil into the ri-
 fing generation the love of liberty, of their
 country, and of that constitution, which,
 through an hundred years, has been tried
 and

and proved, and found to be the best which human imperfection will allow of. Harken not to those who are given to change; "Use not Liberty as an occasion to the flesh;" the natural corruption of Liberty is licentiousness; and the necessary correction thereof opens the way to despotism; This progress has been universally observed. If ye dread the issue, guard against the abuse of liberty; avoid faction, discord, tumult, petulance. Be loyal to your King, who is entitled to your confidence. Be obedient to the laws of your country, which are every man's security; and give all necessary aid to the due execution of the laws; and submit chearfully to the burdens requisite for the support of the state, i. e. for your own preservation. Improve the blessings of your situation, by that industry which enriches yourselves, while it adds to the wealth of the community; and, in all your industry and commerce, observe justice, honour, and truth, with citizens, and with strangers: Fraud may bring money; but honest gain is blessed.

Beware

Beware of oppressing your neighbours, or of seeming to oppress them : It is dishonourable and inhuman : It may provoke resistance, which is the beginning of civil war : It may teach others to oppress you : It may gradually extinguish the love of liberty, with which freedom itself must expire. Have a sacred regard to the rights of other men ; their rights of nature, of society, of conscience. Be indulgent to those who differ from you in religious sentiments : Deny them not that liberty which God hath given to you as the consolation of your lives. Live "soberly, righteously, and Godly," otherwise ye desecrate all these Christian privileges which ye so fully enjoy. When God blesses and favours a nation, it is for this end, that they may serve him more cheerfully, more fervently, more constantly ; and, when men really feel the goodness of God, they express their gratitude by obedience. Intemperance, irreligion, neglect of duty, unfruitfulness un-

der mercies, render a people unworthy of the Divine protection: They have reduced many states, once free and happy, to barbarism and slavery. And surely it is meet for us to say, "O Lord, we, with our fathers, have sinned: And seeing that thou our God, hast," in thy former corrections "punished us less than our iniquities deserve; and hast given us such a deliverance as this; should we again break thy commandments, and join in affinity with the people of abominations; wouldest not thou be angry with us until thou hadst consumed us, so that there should be no remnant nor escaping?" A virtuous people only are worthy of liberty, or capable of enjoying it; and "righteousness" only "exalteth a nation." If we are unanimous and stedfast, in "fearing God, and honouring the King," in "doing justly, loving mercy, and walking humbly with our God;" in discharging our duty each of us in his place; in separating ourselves
 " from

“ from our own iniquities,” and “ keeping
 “ the ways of the Lord ;” then, and then
 only, may we trust, that “ this God will be
 “ our God for ever and ever,” that he will
 bless us, and bless our country, and shew
 favour to our children’s children. Amen.

F I N I S.

